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Christian Science Sentinel

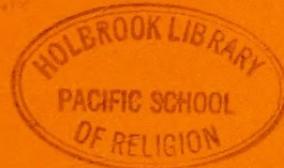


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"What I say unto you I say unto all, WATCH."—Jesus



PARENTAL RESPONSIBILITY

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Founded in 1898 by Mary Baker Eddy,
Author of the Christian Science Textbook,
Science and Health with Key to the Scriptures



Marca Registrada

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Christian Science Sentinel®

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"What I say unto you I say unto all, WATCH." Jesus

Married or single?

ROSEMARY COBHAM

Many years ago I was on a long railway journey. On the seat opposite me was a mother with her young son. To break the tedium, the child and I fell into conversation, chatting easily. Then he asked in that tremendously grown-up way that children have, "And where is your husband?"

"I don't have a husband," I replied.

There was a long, contemplative pause, and then the little fellow piped up, "You *look* like you have a husband."

Thinking over the incident afterward, I realized what he really meant—that I looked very cared for, happy, and secure.

In the Christian Science Sunday School one of the first things the children learn is that God is our Father-Mother. Parents are the closest relations children have, and so it is important for youngsters to understand God as Father-Mother and expect to see that fatherhood and motherhood expressed to them every-

where, through all sorts of people. Even small children will manifest this fatherhood and motherhood, showing a protective care at special times.

The Bible, in addition to referring to God as Father and, metaphorically, as Mother, has this to say: "Thy Maker is thine husband."¹ Of course, the Bible is using this image of God as "husband" in relation to *all* His people, and the Hebrew word used here means basically "master." But the verse can remind us that it is God who takes care of us, meeting all our needs. Mary Baker Eddy, the Discoverer and Founder of Christian Science, puts it, "God is our Father and our Mother, our Minister and the great Physician: He is man's only real relative on earth and in heaven."²

Whether we are a man or a woman, we need a sense of home, of caring, of providing and being provided for. We need to feel the warmth of sharing and comforting and protecting and understanding. We need to feel love and security, to experience the richness of life. We need a sense of family.

The mistake we sometimes make is in thinking that this warmth and happiness can come only through finding someone to marry. And so we go wife-hunting or husband-hunting with a private intensity that blinds us to all sorts of happiness already around us.

We do this not only in response to what is called animal instinct, but also because it is widely believed that a person is only half a person until he or she finds the other half.

Nothing could be less true. God, we learn in Genesis, has created man—generic man, male and female—in His own image. What we can do is to discern our splendid human potentiality because we are in truth that spiritual image, embracing both the female and male qualities of the Father-Mother God. We begin to find enormous satisfaction in this understanding of our oneness with God and really *feel* that oneness. We know that our *Maker* is providing for us.

Whether we find this sense of being loved and cared for manifested outwardly in having a life partner, or in being wonderfully friended and familial wherever we are, is of less importance than that we gain the spiritual substantiality of the

consciousness that God is the only reality and we are inseparable from Him. While in certain lights it is possible to have an object, or material substance, without a shadow, it is impossible to have a shadow without its substance. The consciousness of our oneness with God is substance, reality, so that is a "must." Whether or not there is a shadow is not really important.

What about the animal instinct that impels us to seek and cling to a partner? There is a much stronger, spiritual attraction drawing us steadily, irresistibly, to Soul, which stills all human yearnings and fills us with bliss indescribable. It is an attraction to universal, divine Love, whose spiritual love snaps the spell of personal idolatry. Mrs. Eddy says of Christian Scientists: "They must guard against the deification of finite personality. Every human thought must turn instinctively to the divine Mind as its sole centre and intelligence."³

Finding divine Mind, infinite Love, to be our true home and center, we are empowered mightily to see and feel this Love not only meeting *our* human need for love and happiness but able to meet the need of the whole family of mankind. What the world needs more than anything else is an apprehension and comprehension of divine Love. Nothing less satisfies deeply and permanently.

"Whosoever drinketh of this water," said Christ Jesus to the woman at the well, "shall thirst again: but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life."⁴

Surely we should not be determined either to remain single or to get married. Our goal can be to be conscious every minute, every day, of our oneness with God, our only real relative, and to cherish this blissful kingdom of heaven within.

From that secure base we are able—married, single, widowed, or divorced—to reach out with both hands to the world around us, to give to others, receive from others, and happily help fulfill the wonderful purpose of divine Love to meet the human need.

¹ Isa. 54:5; ² *Miscellaneous Writings*, p. 151; ³ *ibid.*, pp. 307-308; ⁴ John 4:13, 14.

Don't covet; accept!

PATIENCE M. CANHAM

We may have watched someone we admire and thought, "I wish I had his faith." Or maybe it was her courage we coveted. Such thoughts are indeed a form of coveting, even though they may seem like worthy aspirations.

Without a desire for goodness and a genuine effort to live in line with the desire, no one can genuinely progress. Mrs. Eddy writes in the Christian Science textbook, "Every step towards goodness is a departure from materiality, and is a tendency towards God, Spirit."¹ The mistake is to label goodness as personal and not see it as an expression of the good that is God. To think in terms of his kindness, her gentleness, is to focus our attention on persons and not necessarily on God, the source of all goodness.

Christ Jesus was emphatic on this point. When someone addressed him as "good Master," Jesus replied clearly: "Why call est thou me good? there is none good but one, that is, God."² Jesus was not denying his goodness, the unique manifestation of God in him. He was refusing to see it as self-generated, personal. He was asking that people look past the human manifestation of good to God, the source of all the goodness there is.

The tenth commandment charges us, "Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbour's."³ "Nor any thing"—not even his goodness.

For some time, this commandment bothered me. It was easy enough to accept the first part. It was the "nor any thing" clause that nagged at me.

At that time I was still battling shyness; I was much too in-drawn. A friend of mine had all the outgoing warmth I yearned for. It didn't seem possible not to yearn. I was deeply convinced

that neither the Bible nor *Science and Health* asks the impossible of us. So I let the commandment continue to nag me until one day I saw how it was possible to obey it—even in this instance.

I realized that I could look at my friend's generous nature and, instead of feeling inadequate because I wasn't like that, I could thank God it was showing me a little bit of what I really am. Instead of yearning for the qualities I saw in someone else and allowing myself to feel lacking, I could look at him or her and feel glad that all that good was mine too, that I expressed God's goodness in my own, individual way. It and I were from the same unlimited source. For me, this was the way out of shyness into a far more giving attitude in human relationships.

There can be no complacency in accepting the goodness of our God-given identity. Goodness is ours, not because of any personal virtue, but because God is expressed everywhere—even where the human sense of ourselves with all its foibles is parading. True goodness is not our being good as humans, but our letting go of the human sense of ourselves sufficiently to see what God is expressing in us. This takes humility.

When Philip said to Jesus, "Shew us the Father," Jesus replied, "He that hath seen me hath seen the Father."⁴ Jesus' humility was so genuine it excluded any lingering sense of self apart from God. He was aware that his every thought, his every action, was the direct outcome of God.

Most of us, understandably enough, would shrink from making a similar statement—even to ourselves. All the clichés would come tumbling out: "Of course, my real selfhood is the image of God, but I haven't proved it yet. It would be arrogant even to think a thing like that. I'm not nearly good enough." And so on. They would all be true—to a human sense of things. But the arrogance lies in accepting the human sense of self, in believing in a "me" separate from God that is worthy or unworthy. It is only through humbly giving up this personal sense of self that we can begin to accept our spiritual identities as the children of God.

Sunday after Sunday Christian Scientists hear these words at the close of the church service: "Beloved, now are we the sons of God." Do we have the humility to accept this sonship? Accept

it deeply, not just superficially? The Bible continues: "And it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is."⁵ Surely the fulfilling of the second part depends upon acceptance of the first.

Mrs. Eddy tells us: "All real being represents God, and is in Him. In this Science of being, man can no more relapse or collapse from perfection, than his divine Principle, or Father, can fall out of Himself into something below infinitude. Man's real ego, or selfhood, is goodness."⁶

Why should we covet what is ours to accept?

¹ *Science and Health with Key to the Scriptures*, p. 213; ² Mark 10:17, 18; ³ Ex. 20:17; ⁴ John 14:8, 9; ⁵ I John 3:2; ⁶ *No and Yes*, p. 26.

Why did Jesus heal?

WILLIAM S. WARREN

Jesus told Pilate why he came into the world: "To this end was I born . . . that I should bear witness unto the truth."¹ Any reading of the Gospels finds the Master pursuing this goal by teaching, preaching the kingdom, and healing the sick. He followed that course day after day during his ministry of three years. Can we not conclude, then, that he chose teaching, preaching, and healing—the last of these being proof of the authenticity of the first two—as the most effective way to bear witness to the truth?

Although Christian healing is again occurring today, the motive or "why" behind it, now as then, is not merely to improve human health. The motive is to glorify God (bear witness to the truth) by erasing the false sense of a condition unlike Him and

replacing it with the proof that God, good, is all-present and all-powerful. Spiritual facts such as these, when grasped, improve health. This erasing and replacing, then, is what results in healing. The motive in all true healing is to gain ever more clearly the conviction that demonstrates God as the governing Principle of man and the universe.

Why, then, did Jesus heal sickness? Mrs. Eddy explains in the Christian Science textbook, "His purpose in healing was not alone to restore health, but to demonstrate his divine Principle."²

Why did Jesus heal sin?

God is All, and He made all good, yet people fall under the spell of belief in evil in various forms. They believe it's something. They believe sinful practices are necessary or enjoyable or even beneficial. And believing in the reality of God's opposite, which is believing in God's absence to that degree, is all there is to sin.

This sinful belief has to be corrected. Sin's claim is, That which isn't, *is!* But Jesus, understanding God as he did, knew that what isn't, *isn't*. He refused to entertain as true any sinful, ungodlike proposition. Thus he accepted the nothingness of evil because he knew its real opposite, good, which appeared to be absent, was actually present all the while, needing only recognition. He must have seen the unbroken spiritual innocence of the woman taken in adultery. He did not condemn her, and he had confidence that her new view of herself would keep her free from future sin. Mrs. Eddy writes: "God could never impart an element of evil, and man possesses nothing which he has not derived from God. How then has man a basis for wrongdoing? Whence does he obtain the propensity or power to do evil?"³

Since there is no real source, no real power, causing sin, sickness, or death, Jesus' task was not to heal a real something, but to destroy nothing appearing as something—to destroy a lying (because not from God) belief—and replace it with the spiritual understanding of the presence and perfection of God and man. In this way Jesus fulfilled God's law, and this law manifested itself on the body in what mortals call healing. But it is clear that

healing the human body wasn't Jesus' primary aim. Demonstrating and praising God was.

Mrs. Eddy writes: "Now Jesus came to destroy sin, sickness, and death; yet the Scriptures aver, 'I am not come to destroy, but to fulfil.' Is it possible, then, to believe that the evils which Jesus lived to destroy are real or the offspring of the divine will?"⁴

To show mankind that God, the I AM, *is*, while wrong, suffering, and death (His opposites) *are not*—this is why Jesus healed!

¹ John 18:37; ² *Science and Health*, p. 51; ³ *ibid.*, p. 539; ⁴ *ibid.*, p. 474.

You are always relevant

STEVEN FALKEN

If you've been feeling irrelevant, not as necessary to your employer, customers, or family as before, uncertain of your place in the world, you have a wonderful opportunity to learn more of your God-bestowed purpose and to see it brought out in your life. Through Christian Science you'll begin to realize the tenderness of God's love and feel the assurance of His care for all that concerns you.

Acknowledging God as our Father, our source and originator, we become receptive to an inflow of spiritual truths, healing ideas from Him, which drive out negative concepts such as purposelessness, lack of individuality. Reasoning from the standpoint of God as our creator, the all-knowing Mind and all-governing Principle, we soon perceive that He didn't create us haphazardly but for a purpose. He knows what that purpose is, and He has fully equipped us with all we need to continually carry it out. So we are always relevant—that is, always neces-

sary to God and ideally suited to His reason for creating us. We can't be separated from being relevant any more than we can be separated from being. A career supported by this understanding cannot stagnate; noble ideals cannot be thwarted; our ability to be a transparency for good cannot be suppressed. All of these can only expand and develop as we affirm the spiritual fact of our importance to God.

Christ Jesus described man's unique value as God's child: "Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. But the very hairs of your head are all numbered. Fear ye not therefore, ye are of more value than many sparrows."¹ "The very hairs of your head are all numbered." All the minutiae of your being are known to divine Spirit. Right now you count! Your relevancy is inherent in your being. The need for you—your own special purpose—is being proclaimed by God continuously.

Because our relevancy is in and of God, it can never be taken away by circumstances. No economic development can make us spiritually irrelevant, purposeless, because our employment is established by Mind. Company politics can't render us redundant, because we each are vital to God, and He alone establishes our place. A changed family situation can't make us unwanted, because we are perpetually valued in God's universal family.

This is an important time in the history of civilization for people to realize that what God has established for them can never be taken away. We hear today about society entering a new postindustrial age in which more and more people are found to be unnecessary to society's purposes. Openly being discussed is the "lifeboat ethic," in which the "politics of austerity" will determine who will work, who will eat—indeed, who will live.² In this grim view of our destiny, the value placed on human life goes down as an increasing proportion of the population becomes irrelevant to the productive processes of society.

When we awake to the truth of man's God-established relevancy, we are doing far more than just helping ourselves. We are perceiving and helping to bring to light the great truth that can liberate millions from the Malthusian specter of the world as a lifeboat where only the most "relevant" survive. This is cer-

tainly one of the devil's most wicked concoctions. It flies directly in the face of God, who creates and abundantly sustains each one of His children—their very hairs He numbers. This great truth spoken by the master Christian is perpetually true for all and in every kind of society. It is true for you right now.

If, however, you are burdened with the weight of feeling irrelevant, it is time to look this situation straight in the eye. Such feelings always stem from a false concept we harbor about ourselves, based on a material view of reality. This misty premise that man is a helpless mortal is what leads to such unpleasant conclusions as "you've outlived your usefulness," "your services are no longer needed," "you're the sixth finger on this glove."

Christian Science takes dead aim at all these pitiful conclusions by attacking their very source, a matter-based starting point. Referring to the second chapter of Genesis, Mrs. Eddy writes in *Science and Health*: "'There went up a mist from the earth.' This represents error as starting from an idea of good on a material basis."³ Perhaps you think that you used to be useful, valuable, needed, on a material basis, but that now you are no longer so. Then, it's the material basis that needs to be challenged and removed. And you can do this by replacing the mist of Genesis 2 with the firmament of Genesis 1, by letting the spiritual understanding of creation exile the contradictory material belief about it. In this way you obliterate the suggestion that once you were materially relevant—relevant as a mortal.

Man is spiritual, immortal, made in the image of God, who is Spirit. Because this is the fact of our being, we were never materially relevant in the first place, to have become materially irrelevant in the second place. Spiritual good is the only good we were ever actually giving, the only good we are ever capable of giving. We express God's inexhaustible goodness, His intelligence, love, purity.

It's always relevant to bring spiritual ideas to bear on a situation. It's always appropriate to pray for spiritual enlightenment to illuminate a darkened, material sense of things. It's always right to seek our own good in the good of another. This is the highest, most Christian sense of service, badly needed in the world today. The prophet beautifully describes this kind of serv-

ice and its perpetual rewards in these words: "And if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noonday: and the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not."⁴

Are you relevant? Definitely! There's no one more significant than you are, no one more necessary to the Father's plan for His universe. You are the very essence of His creation, "the apple of his eye."⁵ You're the expression of His divine creativity—His very likeness. You're what His laws protect and uphold. You're the one through whom His qualities are being expressed. You're an indispensable part of His grand design.

¹ Matt. 10:29-31; ² See Richard J. Barnet, "No Room in the Lifeboats," *The New York Times Magazine*, April 16, 1978, pp. 32-38; ³ *Science and Health*, p. 546; ⁴ Isa. 58:10, 11; ⁵ Deut. 32:10.

Superstitious? Not me.

JENIFER C. WECHSLER

"We were lucky to get that house!" "Just by chance I met her." "It was an accident!" Many people do not consider themselves superstitious, yet who among us has never made such a remark? And who among us has never been taken in by so-called opportunities to profit by chance? Lottery tickets, bingo, TV money games, avid interest in astrology and fortunetelling are all obvious examples of a trend toward reliance on chance for happiness and supply.

What a range of superstitious belief there is—from lucky numbers, dates, and colors to rabbits' feet, four-leaf clovers, and wishbones. All this is evidence that many people see themselves

as subject to the influence of two powers—one good, one evil. Christian Science refutes this view and reveals that good is the only power.

“Superstition and understanding can never combine,”¹ Mrs. Eddy writes in *Science and Health*. What is it that we must understand in order to see and prove that chance is not a power? The truth Christ Jesus declared when questioned by the scribes. The Master said, “The Lord our God is one Lord.” He continued, “And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength.”² These were the words Moses spoke to the Israelites shortly after giving them the Ten Commandments.³ Our aim, then, is to learn the oneness and allness of God, to perceive His infinite goodness.

So insistent are the false arguments supporting the belief in a power apart from God, good, that even many who regard themselves as active Christians appear to be deceived. Yet in reiterating the Mosaic law, Jesus makes it clear that God’s oneness is the basic truth of Christianity. The Apostle Paul also realized this, for he taught the people that they must give up their material idols in order to be true worshipers of the one Father.

The belief in luck or chance—either for good or evil—denies the actuality of one good God, one all-powerful Mind, constituting and governing all. And if accepted, this belief would rob us of our ability to govern ourselves by obeying the law of God.

The terms “luck,” “chance,” and “accident,” of course, do not of themselves have power, but the individual’s belief in them produces for him an illusion of power, which then appears to operate in his daily life. The only way to dispel this illusion is to replace the belief that man is a material creature subject to chance with the truth that he is the changeless, spiritual reflection of the one Life, God, reflecting God’s infinite good, well-being, and dominion.

To pray in this way seems challenging only because the mortal conception of things insists that all reality is material and mortal. Not so! From early times people have recognized and proved the presence and power of Spirit, the one and only God.

Witness the prophet Moses, who heard and obeyed a voice whose divine source was not cognizable by the senses. Explaining what Moses must do to lead the children of Israel out of bondage, the voice appeared to emanate from a bush that, the Bible tells us, burned but "was not consumed." God assured Moses, "Certainly I will be with thee" ⁴ and gave him specific instructions for the work at hand.

Elijah, in the face of enormously adverse circumstances, proved before the four hundred and fifty prophets of Baal that the invisible God of Israel is supreme in power—is, indeed, the only power.⁵

Christ Jesus, in his incomparable career of healing, not only discounted the evidence of the five physical senses but repeatedly proved their total unreliability.

Did not each of these individuals use his native spiritual sense to lead the way out of material sense with its superstitious belief in spirits, corporealities? Did not each prove the reality and reliability of the one Spirit?

We, too, can prove the allness of good by willingly abiding in the conviction of one God, one power. We can refuse to consent to superstition by literally refusing to play its games. We can say no to gambling, even the seemingly innocent supermarket schemes to "get rich quick," the unsolicited sweepstakes offers, the lottery "for a good cause." Isn't each of these saying, "Take a chance"?

We can refuse to be hypnotized into sloppy habits of thinking and praying, which would keep us from checking our thoughts methodically and scientifically. We can refuse to support the general belief in accident and risk by firmly declaring the absolute truth of being—perfect, indestructible God and man—whenever we are confronted with such lies.

We can say no to every false law claiming that planets, stars, or birth signs have power to control man, and replace these notions with the truth of man's spiritual origin and government. We can refuse to entertain theories about predestination, fate, and heredity and maintain a poise that superstition cannot shake.

Man in the divine likeness is created, governed, and preserved

by God's law of good alone. As we claim our heritage as the sons of God, we can demonstrate it, freeing ourselves from chance occurrences, lack, and fear.

Superstitious? Not me!

¹ *Science and Health*, p. 288; ² Mark 12:29, 30; ³ See Deut. 6:4, 5; ⁴ Ex. 3:2, 12; ⁵ See I Kings 18.

Before I called

God's Word is always spoken, as I learned
when, through dark hours of confusion, fear,
I longed to hear His voice,
needed to feel His presence,
found myself crying out
“Father, *please* speak to me. I'm listening!”

Even while my voice was crying
I could hear Him say
“*I am* speaking.”

Suddenly all the walls of
me-shutting-Him-out were down.
All the noise of me-crying was hushed.
There was no need to plead, for He was everywhere—
no separate me
trying to reach Him, but together,
God and His child, at one, in peace.

And the answer, I found,
had been there from the beginning,
before I called.

MARY H. GILL

Calm yourself!

ALISTAIR W. LAUDER

It is almost impossible to find an intelligent answer when fear or worry is dominating. So in every situation, every task, every crisis, we should begin with a calming operation. But how can we be unafraid?

The answer is simple. God is divine Love. God, Love, is revealed in the Bible and in Christian Science as the one and only governing power, or Principle. And man is the outcome of God. The Bible also tells us, "There is no fear in love."¹

The real nature of each of us is the perfect, spiritual expression of God's nature. As we learn to spiritually understand God we learn also to spiritually understand ourselves. The effect of such understanding is a lessening of fear in human consciousness.

In a moment of crisis Jesus' proof of calm included himself, his disciples, and all the natural elements involved. It was a stormy night. Jesus was asleep in the stern of the disciples' boat. They had roused him with their insistence that they were sinking. They reproached Jesus for his seeming lack of concern. Jesus' first response must have been to refuse to accept either the mesmerism of the scene or the fear. We read that he rebuked the wild wind and said to the sea, "Peace, be still." Then, "there was a great calm."

The crux of the whole operation was Jesus' attitude. He trusted God. His words to his disciples after the storm was subdued were, "Why are ye so fearful? how is it that ye have no faith?"²

Christ Jesus lived the all-loving Principle, God. He taught people to maintain a fearless, loving, Godlike consciousness. By example he showed that this consciousness meets human needs.

The general tendency when things go wrong is to worry. It's considered unavoidable. But worry does nothing to help a situa-

tion, and it is avoidable. Fear is one element of human thought we can well do without. Christian teaching correctly aims to eliminate fear.

The disciples who were with Jesus in the boat were the same disciples who had been with him when he healed the sick through his expression of God's love. They had heard his parables about the kingdom of God, when he had spoken of the kind of consciousness that heals. Jesus' question after the storm, then, about being fearful and having no faith was fair.

Mrs. Eddy writes, "The sick are terrified by their sick beliefs, and sinners should be affrighted by their sinful beliefs; but the Christian Scientist will be calm in the presence of both sin and disease, knowing, as he does, that Life is God and God is All."³ She also states, "Christian scientific practice begins with Christ's keynote of harmony, 'Be not afraid!'"⁴

Today, through the teachings of Christian Science and practical healing proof, we are learning that by removing fear we can remove its effects. Divine Truth and Love bring to mankind freedom from fear and its consequences. Mrs. Eddy writes: "Through divine Science, Spirit, God, unites understanding to eternal harmony. The calm and exalted thought or spiritual apprehension is at peace. Thus the dawn of ideas goes on, forming each successive stage of progress."⁵

Progress in Christian Science is partly measurable by our approach to difficulties. The clearer our spiritual understanding of God is, the more specifically we utilize healing thoughts. Peace, joy, and love bring healing solutions. Joined with spiritual understanding, such qualities heal the sick and the sad, illustrating the practical application of divine law.

A quiet, uplifted state of thought is a healing state. Jesus maintained that state of thought. So can we all. In spiritual stillness we feel the power of God. Taking the specific remedial action of calming thought through spiritual means, we prepare ourselves to demonstrate the presence of God, good, and to heal.

¹ I John 4:18; ² Mark 4:39, 40; ³ *Science and Health*, p. 366; ⁴ *ibid.*, p. 410; ⁵ *ibid.*, p. 506.

The sure antidote for sin

ALAN A. AYLWIN

In current thinking there has appeared the insidious belief that all rules of human thought and conduct are man-made, and so one can do pretty much as he likes so long as he thinks no one else will be hurt. The existence of a divine Arbiter is seen as a doubtful hypothesis at best, and as an out-and-out myth by many.

However, evil thoughts and acts are just as destructive as ever to health and happiness. The word "sin" is not an archaic term with little meaning in the nineteen-seventies. Wrong actions—those that turn us away from God's supremacy—still undermine real progress in every department of life, and they always will until faced and destroyed by the understanding of man's pure nature and relation to God. This understanding is the sure antidote for sin.

In revealing the true identity of man, Christian Science destroys the destructive theological doctrine that man is born into sin—that he is a natural sinner. Instead it shows man's real selfhood to be spiritual, the representation of God, who is pure and infinite Spirit. Man, then, is immortal, pure, loving, just, and wise. These attributes are the actual substance of his being. They individualize the goodness of the divine nature.

Sin appears to have entered the scene because of the false belief that God's man, His outcome, somehow became a materially created physical organism governed by a limited, personal intelligence and an assortment of animal instincts. This travesty of man's nature appears to have power over us only so long as we permit it to remain in thought and govern our actions.

Christian Science confronts and destroys the seeming attraction of sin with the potent truth that man's real Mind is God.

Mrs. Eddy tells us: "The basis of all health, sinlessness, and immortality is the great fact that God is the only Mind; and this Mind must be not merely believed, but it must be understood. To get rid of sin through Science, is to divest sin of any supposed mind or reality, and never to admit that sin can have intelligence or power, pain or pleasure."¹

As one humbly and persistently realizes and affirms man's unity with God, his actual Life and Mind, the natural goodness of his real being progressively comes to light. Evil inclinations begin to fade. Sin is seen for what it really is—not something good and pleasurable but a skulking enemy that would hide from one the natural buoyancy and completeness of his true identity.

This uncovering of sin, this honest facing of it as harmful evil, is always the first step in its destruction. It can seem to stay around only because we fail to rise up mentally in the power of Spirit, look evil boldly in the eye, so to speak, and denounce it as the hypnotic lie it really is. The Bible exhorts, "Let this mind be in you, which was also in Christ Jesus."² Communion with the same infinite Mind that empowered the master Christian can give us the moral stamina to win the victory.

Sometimes what seem to be mildly erroneous but long established habits remain unchallenged because of their relative innocence. But one and all they are phases of sin because they tend to chain us to material limitations. Cigarette addiction has had a long life, but now is being seen for what it is and challenged as never before. Many are struggling without success to break its hold upon them. They know this habit is harmful but lack the spiritual understanding to gain freedom. Like Paul they say, "The evil which I would not, that I do."³

But as he grew in spiritual stature, Paul found the sure way of escape: "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death."⁴ Communion with God through Christ satisfies as nothing else can. So instead of weakly succumbing to the mesmeric suggestions of evil, one should rise up mentally, vigorously, and persistently, denounce false impulses, and reach out in prayer to God. One should realize and cling to the great scientific fact that right at that moment—and

forever—God is man's only consciousness and Life, the Principle of his every thought and act.

Mrs. Eddy puts it clearly: "When tempted to sin, we should know that evil proceedeth not from God, good, but is a false belief of the personal senses; and if we deny the claims of these senses and recognize man as governed by God, Spirit, not by material laws, the temptation will disappear."⁵

It is vitally important that one obey this wise counsel at the moment the temptation rears its ugly head. Temporizing with evil allows it to expand and flood thought, making one's defensive efforts more difficult. Even then divine Love is no less potent and present, and the strong, decisive recognition that this pure Love is with us—is actually our Mind—will win the victory. The Bible tells us, "When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him."⁶

At no time, in no place, are we left alone to battle with the false attractions of material sense. The spiritual facts of being are dynamic and ever available. They are living verities that emanate from the one divine Life. All real knowing is in God, the only Mind or consciousness of man. Our work is to see this, persistently recognize the one Mind as the governing Principle of our being and willingly sacrifice a material sense of ourselves, as Jesus did. This sacrifice silences mortal thinking and becomes a law of destruction to sinful thoughts and their resultant acts.

¹ *Science and Health*, p. 339; ² Phil. 2:5; ³ Rom. 7:19; ⁴ 8:2; ⁵ *Miscellaneous Writings*, p. 198; ⁶ Isa. 59:19.

Next week's *Sentinel* will focus on the positive aspects of city living.

Next week in the *Sentinel*

Never too busy

GLENN M. LINDEN

Doesn't each day provide new opportunities for expressing love toward our fellowman? Perhaps a gentle expression of concern for one who is in need of love? Or a word of cheer or encouragement? Or a silent, healing thought in what appears to be a discordant situation?

Are we ever too busy to express love in ways that will be understood and appreciated?

The basis for loving one's neighbor is the scientific fact that God is Love and the real, spiritual man is the very expression of Love. Man's consciousness, man's individuality, are the result of this continuing relationship. Mrs. Eddy states this clearly: "The spiritual man's consciousness and individuality are reflections of God. They are the emanations of Him who is Life, Truth, and Love."¹

Since man is the expression—emanation—of Love, man's consciousness of Love and its presence is the basis for our acts of compassion, neighborliness, and kindness. The more clearly we perceive Love's love, the more consistently we will express it in daily life.

The greatest example of loving one's neighbor is the life and works of Christ Jesus. He was constantly aware of the power of divine Love and of the need to express this vision in daily life. When Peter asked him how often he should forgive his brother, suggesting seven times, Jesus adjusted that figure to "seventy times seven."² And in the parable of the good Samaritan, the Master brought home the lesson of love in the clearest possible terms. He told of a man who had been injured by thieves and left half dead. Three men saw him in that state—a priest, a Le-
vite, and a Samaritan. The first two passed by and left him to suffer, but the third "had compassion on him," bound up his wounds, took him to an inn, and paid for his care. Jesus then

asked, "Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves?" And to the answer "He that shewed mercy on him," the Master replied, "Go, and do thou likewise."³

We, too, can be good Samaritans! We can feel love for our neighbor and express this love in words and deeds that are unselfish, kind, and tender. Every time we see our brother as the pure child of God, we are expressing love. Each time we refuse to accept human rivalry and competition and recognize Love's control over all, we are reflecting Love. A simple act of patience, instead of anger, based on the understanding of Love, is an act of love. Evil has no power to stop us from expressing more love toward everyone.

As we continue to multiply our expressions of love, we become aware of the universal brotherhood of man and learn to pray for all mankind. In Mrs. Eddy's words, "The rich in spirit help the poor in one grand brotherhood, all having the same Principle, or Father; and blessed is that man who seeth his brother's need and supplieth it, seeking his own in another's good."⁴

We are all united in "one grand brotherhood" and can help our brother unselfishly. The greatest need in the world is for a clearer understanding and expression of this spiritual love. Remembering the inseparable relationship of God, Love, and man, we can increase our expressions of love and compassion for all mankind.

¹ *Science and Health*, p. 336; ² Matt. 18:22; ³ Luke 10:33, 36, 37; ⁴ *Science and Health*, p. 518.

*Thus did Hezekiah
In every work that he began
in the service of the house of God,
and in the law, and in the commandments,
to seek his God, he did it with all his heart,
and prospered.*

II Chronicles 31:20, 21

PERSPECTIVE ON THE NEWS

To resolve "conflicting rights"

We may be quick to censure a government we believe is trampling on the individual's right to due process of law, to freedom of speech and religion. But many rights are often far from clear-cut.

- In the Middle East, one critical problem is that both Palestinians and Jews claim Palestine as their ancient homeland.
- In West Germany and some other countries, controversy swirls over the issue of industry's right to produce energy by nuclear power and the right of people to be protected against possible nuclear accidents and contamination by radioactive waste.
- In the United States a debate is being waged between those who feel it is the artistic right of the motion picture industry to produce and distribute films that portray violence lavishly, and those who insist these films stimulate violence in susceptible youngsters.

Such situations suggest that the legitimate claims of one group can be fulfilled only at the expense of another group's legitimate claims; that conflicting rights can hopelessly complicate just settlement of social and political differences.

Underlying such controversies is a misapprehension of the nature of good and of the means of procuring it, the assumption being that what is good for one individual or group can be detrimental to another. Such a belief runs directly counter to Christ Jesus' divinely logical assertion, "A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit."¹

Christian Science reveals God to be the exclusive source of all real good, of actual, permanent substance and supply. What proceeds from this source can only bless universally, not bless

one and harm another. Man as the eternally complete representation of God's being can never be cut off from the source of infinite good. "In the scientific relation of God to man," Mrs. Eddy writes in *Science and Health*, "we find that whatever blesses one blesses all, as Jesus showed with the loaves and the fishes,—Spirit, not matter, being the source of supply."²

We can prayerfully support agreements worked out in a spirit of compromise and fairness to the interests of all parties concerned. Such agreements hint the underlying concord of being, the omnipresence of good.

In the spiritual reality of things, Mind is continually expressing its endless substance in its ideas. The right of each idea to fully manifest the nature of its source is fully guaranteed and defended by divine law—the fact of God's allness. There is no power outside God to siphon away from one idea one iota of its true substance, and no circumstance in the realm of infinite goodness to necessitate such an occurrence. One idea's access to good never infringes on another's.

Mrs. Eddy writes, "Only by admitting evil as a reality, and entering into a state of evil thoughts, can we in belief separate one man's interests from those of the whole human family, or thus attempt to separate Life from God."³ Life is God.

Man is not faced with carving out a finite existence of his own and then safeguarding it from the demands of other competing entities. The recognition of the one Life, the one source of good, is ample basis, indeed the only truly stable basis, for devising just and equitable solutions to aggressive conflict over rights.

Through the Christ—divine Love's idea and activity—we can replace a finite material sense of being, in our own thought, with spiritual actualities. This replacing is at the heart of scientific prayer, whether for individuals or for humanity.

Prayer is a right, accessible to us all.

¹ Matt. 7:18; ² *Science and Health with Key to the Scriptures*, p. 206; ³ *Miscellaneous Writings*, p. 18.

Editorials



GEOFFREY J. BARRATT

Editor

NAOMI PRICE

Associate Editor

NATHAN A. TALBOT

Associate Editor

Defeat defeat!

Yes, defeat can be overturned.

There may be times when a victory simply has not been achieved—yet. In fact the nature of mortal existence itself would seem to be a series of defeats and triumphs. But regardless of mortal evidence—its highs and lows, joys and sorrows—God is *infinitely* good. Nothing will ever change that truth.

**Avoid the
Achan trap**

And when we are finally prepared to fully admit the allness of His goodness, the cycle of disappointment and elation will give place to the constant and pure realization that good alone is reality.

As we grow into that understanding, should our eyes be closed to the discords we've not yet mastered? Do we simply accept defeat and move along through life? Defeat must *always* be overcome. This doesn't mean that events must always work out the way we outlined, but it does mean that good must always master evil, love must ultimately wipe out hate, sorrow must inevitably submit to joy. In the final analysis, perfection must and will be seen to rule. It must rule because imperfection is neither cause nor effect. God is the only cause, and perfection is the only result.

When mortal beliefs surface in the form of defeat, our work is to break this worldly conviction—to realize, even if only gradually, that Principle is invincible good, the one divine cause. Referring to the pains and pleasures of materiality, Mary Baker Eddy explains: "To break this earthly spell, mortals must get the true idea and divine Principle of all that really exists and governs the universe harmoniously. This thought is apprehended

slowly, and the interval before its attainment is attended with doubts and defeats as well as triumphs.”¹

The Science of Christ shows us how to turn failure and frustration into victory. In the broadest sense, to accept mortality would be to accept the defeat of man. But Christ reveals man as the immortal expression of God—the spiritual representative of perfection. Jesus brought true freedom to light. He carried an understanding of man’s relation to God to its ultimate conclusion. He outgrew the beliefs of mortality, and his ascension provided undeniable proof that immortality is the true status of man.

Our own triumph over mortality may come gradually, step by step. It may include a succession of smaller triumphs and also instances where we have learned how to turn defeat into a victory. And how is a failure overturned? There is no formula. But Christ Jesus’ resurrection stands as a brilliant promise for whatever kind of defeat we may have suffered. Sometimes our victory may lie simply in persistence—the kind of steadfastness where evil beliefs finally crumble under the weight of unrelenting spiritual conviction. Other times we may need to turn away from a personal determination of how a situation should evolve. Perhaps we’re being called on to humbly yield to God and more clearly see the way *He* is pointing out.

On the other hand, what about instances when the seeds of a present defeat were planted in past victories? If we have not handled a previous triumph properly, this may be the basis of present unresolved difficulties, and the need may be to mentally return, establish the right basis of thought, and then move vigorously ahead. For instance, what was our attitude toward the last Christian Science healing we experienced? Did we allow it to turn our lives in a whole fresh spiritual direction? Or was our primary response a gratitude that we were once again more comfortable in materiality? In other words, did we let our success promote a personal sense of well-being—or did we see the healing, even if only a small one, as a glorification of God? The two differing approaches can set the stage for the outcome of future challenges.

There is a spiritual lesson to be learned from one of the Old

Testament stories of victory and defeat in war. After Joshua's solid victory in the battle of Jericho, the Hebrews suffered a crushing defeat when attempting to conquer the city of Ai. Joshua was led to question one of his men, Achan, about the spoils taken in the previous victory over Jericho. Achan admitted having secretly kept these goods for his personal enrichment instead of turning everything over to the glory of God. This kind of attitude had to be overturned and destroyed. Then Joshua was able to take Ai. Bringing the right approach to a past victory enabled the people to quickly turn a bruising defeat into a significant victory.

A victory over evil—over suffering or depression or lack—is no license to hoard for self-satisfaction the good we've gained. What has been accomplished should exalt the goodness of God rather than promote an apathetic comfort in a mortal personality. "Let your light so shine before men," Jesus insisted, "that they may see your good works, and glorify your Father which is in heaven."¹ He always expected people to see beyond a personal sense of goodness to Principle—the source of good.

Whatever victory has been won in the past, we need the right perspective on it. We need to look beyond personal fulfillment to infinite Principle. This prepares the way for future success. This is true not only in individual healing work but for the Christian Science movement, and even Christian healing in general. As people more widely begin to discover the victory Christ gives them over discord, they need to be sure not to fall into the same trap as Achan. The real essence of victory is not the loaves and fishes. Its purpose is to reveal more clearly the allness of God, His unchanging perfection.

NATHAN A. TALBOT

¹ *Science and Health with Key to the Scriptures*, p. 39; ² Matt. 5:16.

Parental responsibility

It has been said that parenthood is for adults only—meaning that a high degree of maturity and responsibility is required to fulfill the demands of bringing up children.

Strong demands are made on parental affection. One might say that ideal parents express not only affection but patience, persistence, spiritual strength with gentleness, integrity, and many other qualities derived from the divine Principle that is Love. They have high moral standards and display in their own lives the self-discipline that comes from allowing Truth to govern their own thoughts and actions. If they do display all these qualities at home, their children are indeed blessed by their example—but so, also, are those whose more average human parents express not all but just some of these qualities and are trying to do better.

Parenthood is a continuing responsibility. For many years it demands more than casual, intermittent attention. Young mothers and fathers should face the fact that the need for sustained, daily self-sacrifice does not cease with weaning. It may even intensify as the crawling stage gives way to walking, and eventually to driving the family car.

Once the load of parental duty has been assumed, there is no authority in the Bible or elsewhere for irresponsibly shifting it to the shoulders of another person—or for leaving a helpless infant unattended on the pretext that the Scriptures teach God is the creator of all and that He sustains His children daily, providing for them as abundantly as He provides for the ravens.

True, the Scriptures do teach that God is the one creator of all and that He sustains and cares for every individual He has made. But its pages are also rich in accounts of people who fulfilled their roles as parents with fidelity and distinction, and who are to this day examples to emulate.

International

Year

of the

Child

1979



The Bible refers to devoted parents such as Mary, the mother of Jesus, and the mothers of Moses and Samuel. Also to fathers such as Noah, who saved his whole family from the flood, and Jacob, who saved his sons from starvation by wisely sending them into Egypt to get corn. It refers to the Shunammite woman who implored Elisha, the man of God, to restore her son's life. And to Jairus, who appealed to Christ Jesus to heal his daughter. In every case these parents loved God and trusted in His care as well as feeling great love and tenderness for their children.

Good Christian parents can be expected to depend on God in caring for their families. They know that God, the universal Father and Mother, provides His creations with all spiritual blessings, so their concern for supply is never tinged with fear. They are confident that God will open the way for all family needs to be met if they turn to Him in grateful acknowledgment of His goodness. And by bearing witness to God's infinite parenthood and ability to supply all needs—whether for spiritual qualities or daily food—they will ideally fulfill their own obligation to watch over and provide for their human offspring.

Parental responsibility is best satisfied by people who trust wholeheartedly in God's ability to care for all His children, and make sure that their own offspring get the benefit of all of God's good gifts, which it is their right to possess. Mrs. Eddy says in *Science and Health*: "In divine Science, man is sustained by God, the divine Principle of being. The earth, at God's command, brings forth food for man's use. Knowing this, Jesus once said, 'Take no thought for your life, what ye shall eat, or what ye shall drink,'—presuming not on the prerogative of his creator, but recognizing God, the Father and Mother of all, as able to feed and clothe man as He doth the lilies."¹

This assurance of God's care for the needs of all His children must be a comfort to human fathers whose feeling of duty to provide for a family weighs heavily. They can recognize that their own human responsibility is to demonstrate for the benefit of their families the Christly teaching that God, the divine Father of all, is the universal provider, not only of food and clothing but of intelligence, wisdom, joy, and the opportunity

and purpose so essential to a satisfying life experience. In so doing, they gain for themselves the deep feeling of fulfillment that is abundant reward for the time and the loving attention and interest—some of the most valuable gifts a parent can give to his children—devoted to the care and prayer so necessary to their upbringing.

"Train up a child in the way he should go,"² says the wise writer of the book of Proverbs. An item in a recent issue of *The Christian Science Monitor* says that "studies indicate the average family man spends from 37 seconds to 11 minutes per day with his children." It's hardly possible in so short a time to "train up" children in the understanding and demonstration of eternal Truth—to teach them how to be obedient to divine law, and how to claim the abundant blessings that the one divine Father of all supplies unfailingly. Yet, no parental duty could be more important—or more rewarding than to do this.

Parents who put such first things first will gain rich recompense from their children's respect and gratitude. But far more than this, they will have the sublime satisfaction of having passed on to the young people they love the greatest gift of all—the gift of the understanding of God's love for them, and of His goodness, which supplies every need.

NAOMI PRICE

¹ *Science and Health*, p. 530; ² Prov. 22:6.

*Let the word of Christ
dwell in you richly in all wisdom;
teaching and admonishing one another
in psalms and hymns and spiritual songs,
singing with grace in your hearts to the Lord.
And whatsoever ye do
in word or deed,
do all in the name of the Lord Jesus,
giving thanks to God and the Father by him.*

Colossians 3:16, 17

Brian's challenge

Mary S. Osborn



Brian was going to a new school. He liked school and was looking forward to the first day. He was ten. Two days before school opened, something happened that challenged Brian's trust in God and in Christian Science.

Just as his family was starting out for a walk, a bee stung his face—right beside his eye. He continued walking, even though it hurt. Brian understood that the bee had been frightened by bumping into him and that stinging was supposed to be its protection. But he and his mom talked about the impossibility of one of God's ideas hurting another.

By the time they got home Brian's face had stopped hurting, but it was beginning to puff up. He was asked not to look at himself in the mirror. He'd had other healings and knew he needed to look away from the problem—to see himself as God made him. It was this way of seeing that enabled Christ Jesus to heal.

The next day, although he hadn't looked in the mirror and no one in his family had said anything about it, Brian knew he must look awful. It was hard not to think, "Why did this happen, especially before the first day at my new school? What will all the kids think? Maybe I'll stay home until I'm completely healed."

Brian decided to call a Christian Science practitioner. She agreed to pray for him. Their talk helped turn his thoughts to God, and he began to feel a lot better.

When he went to bed that night, Brian was reminded of God's love for him and of the Bible verse, "Trust in the Lord with all thine heart; and lean not unto thine own understanding."¹ He really tried to know he could trust God completely.

The following morning Brian got up and dressed for

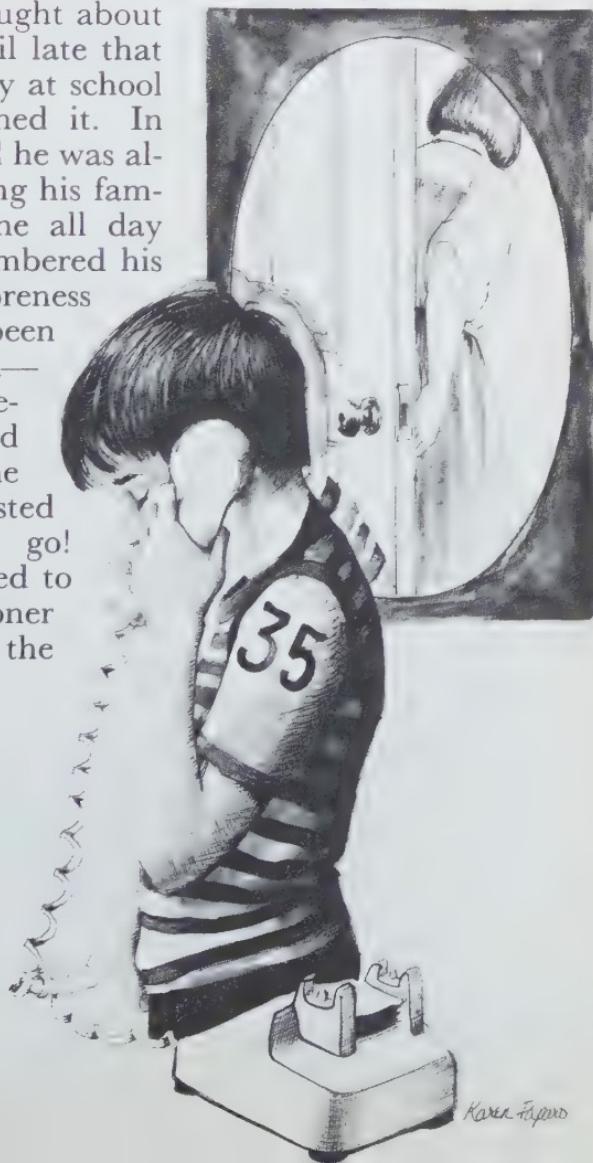
school. Once again he felt like looking in the mirror, but didn't. He really wasn't as afraid of what he looked like as he had been.

Trusting God's care for him, Brian started out for school. In *Science and Health* Mary Baker Eddy tells us, "Step by step will those who trust Him find that 'God is our refuge and strength, a very present help in trouble.' "²

Brian never thought about his face again until late that afternoon. Nobody at school had even mentioned it. In fact, it wasn't until he was almost finished telling his family what he'd done all day that anyone remembered his problem. The soreness and swelling had been completely healed—probably even before he had arrived at school. Was he ever glad he'd trusted God enough to go!

Happily he called to thank the practitioner and to tell her the good news.

¹ Prov. 3:5; ² *Science and Health*, p. 444.



The day I healed

Corinne Melissa Acasio

[Written at age 9]

It was morning. My friend Barbara got hurt. We were at the playground, and boys came from everywhere, and one of them hit Barbara by accident. When she stopped crying, I asked if I could talk to her. Barbara said yes. I usually bring my *Science and Health*, but that day I'd forgotten to bring it. So I told her that in Christian Science we don't take medicine for healing; we heal by prayer. I also told her what Christ Jesus taught—that we are God's perfect children, and that He is our Father-Mother God. Mrs. Eddy says in *Science and Health*, "I will dwell in the house [the consciousness] of [LOVE] for ever."¹ After a few minutes I asked her if she felt better. She said yes. And that moment I felt great.

¹ *Science and Health*, p. 578.

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Testimonies of Christian Science Healing

For many years I received medical care for a hemorrhaging colon, considered incurable. I was told that if severe pain developed, surgery would be necessary. This verdict hung over me wherever I went.

While I was out of town, visiting a friend who was a Christian Scientist, the pain developed so severely I could not stand up straight, and I became frightened. My friend calmly assured me I would be all right and able to drive home. She had some errands to do and recommended I relax and read her books. This I did, not because I expected a healing but because I was curious to know what Christian Science was all about. I read a few pages of *Science and Health with Key to the Scriptures* and the *Manual of The Mother Church* by Mary Baker Eddy; I pondered the Tenets and was much inspired. I then opened the *Christian Science Hymnal* at random to No. 154. The last verse reads:

In Thee I have no pain or sorrow,
No anxious thought, no load of care.
Thou art the same today, tomorrow;
Thy love and truth are everywhere.

In the Bible I read the healing of the woman who had an issue of blood twelve years (see Mark 5:25-34). I thought how easily Christ Jesus healed. Recalling his other healings recorded in the Scriptures, I tried to realize how he might have reasoned. I was spiritually uplifted and had turned completely away from my own problem. Looking back, I can see that my healing came then—while I was “absent from the body” and “present with the

The statements made in these testimonies with regard to healings have been carefully verified. The original testimonies and their respective verifications are on file for reference with The Christian Science Publishing Society.—THE EDITORS.

Lord" (II Cor. 5:8). The healing of the body resulted from the action of Truth in consciousness. "Ye shall know the truth, and the truth shall make you free" (John 8:32).

When my friend returned, I stooped to pick up a package she had dropped before I realized I was free of pain and able to stand up straight. She noticed and said, "I knew you would be healed." Within the hour I was driving home, glorifying God for His healing power. On the way I stopped at a local Christian Science Reading Room and purchased a *Christian Science Quarterly*, *Science and Health*, and the *Hymnal*. I wanted to learn more of this healing truth. Next day I canceled my appointment with the doctor and have relied on Christian Science ever since. My commitment to this Science, which our inspired Leader, Mrs. Eddy, gave to the world, has steadily grown from that day.

(Mrs.) EVELYN G. BRADY
St. Petersburg, Florida



Two years ago in the summer I received a bite of some kind on my forehead, and it became infected. I kept it bandaged, but it was still unsightly. Friends who were not Christian Scientists urged me to seek medical attention, but knowing it would be healed through prayer, I declined.

In my prayer I saw that the condition was not a real part of my spiritual identity but an illusion of material sense. My true nature as a child of God reflects perfection. I had help from several Christian Science practitioners at various times. I will always be grateful for their love and inspiration.

Many quotations from the Bible helped me, especially this one (II Cor. 10:3-5): "Though we walk in the flesh, we do not war after the flesh: (for the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds;) casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." My goals were to realize more clearly the nothingness of matter, and to develop humility.

One night the infection on my forehead, which seemed like a growth, came away quite naturally, and my face was again normal in appearance. In my gratitude I thought over and over, "God is so wonderful!"

During several family difficulties I turned to Him for strength and comfort and was beautifully sustained. I applied these words (Gal. 6:9): "Let us not be weary in well doing: for in due season we shall reap, if we faint not."

I have seen healings of our children and grandchildren. Recently our granddaughter, who was visiting us, twisted her leg while water-skiing. Although she was unable to walk for a time, her healing came through complete reliance on God. I was impressed to see this teen-ager working diligently with *Science and Health* by Mrs. Eddy. She learned the value of perseverance. I read to her in the evenings and learned a lot myself as we talked over spiritual truths. There was no generation gap. It's wonderful to see our grandchildren growing up with a knowledge of God as the only true source of healing.

My gratitude for Christian Science, and for all the avenues that Mrs. Eddy has provided for our spiritual growth, including class instruction and the annual association meeting, continues to increase.

(Mrs.) J. KATHLEEN ENTWISTLE
Cherokee Village, Arkansas



One Saturday my husband and I were putting up our storm windows when he was called away to take care of a business problem. I decided to surprise him and have the storm windows installed before his return. He had taken the screwdriver with him, so I used a kitchen knife to screw in the bolts. As I was reaching up, the knife flew out of my hand, and the blade hit my eye. The pain was intense, and I was quite frightened, but almost immediately I remembered that "accidents are unknown to God."* This is a statement from *Science and Health* by Mrs. Eddy that I had learned in Christian Science Sunday School and used many times. I knew that in reality I could not

experience anything but God's goodness, and this truth calmed me somewhat. But I could not open the eye at all, and even the other eye was watering so that I could not see.

I managed to get into the house, put my son down for a nap, and try to pray quietly. But the discomfort was so great I finally called a Christian Science practitioner. Her assurance that my spiritual identity could never be injured was filled with love and helped ease the panic I was feeling. She reminded me that part of Mrs. Eddy's interpretation of the biblical term "eyes" is "spiritual discernment,—not material but mental" (*Science and Health*, p. 586), and that my discernment of God's goodness could not be taken from me. Truly, I reflected God, who is all-seeing. With her continued prayer, I began to really ponder the truth of these statements.

Within a few hours I was able to open the eye somewhat, but to my dismay the vision was blurred, and I was unable to focus correctly. I began to wonder why this incident had happened when I was just trying to do something thoughtful, and how I was ever going to fulfill my duty as Second Reader the next day. I called the practitioner again to report that although there was progress, the healing was not complete. Totally unperturbed, she asked me if God's knowing of me could be distorted. Of course I said "No" and realized I could only be what my Father-Mother God beholds—perfect and complete. She said not to let the mesmerism of fear cloud my vision of good.

After I hung up, I recalled these words from Hymn No. 64 in the *Christian Science Hymnal*: "The vision infinite to me grows clearer,/I touch the fringes of eternity." By the time I went to bed, the pain was gone, and although my vision still was not normal, I felt sure the healing was taking place.

Sunday morning when I awoke, my eye was swollen shut, but I was not at all disturbed and went right on with the morning activities, getting ready for the service, rejoicing that Christian Science does heal. By the time we got to church, the eye was normal in appearance, and my vision was totally clear. No one but my husband was aware of what had taken place. As a life-long Scientist, through reliance on God I have had countless healings of physical difficulties as well as instances of protection

and adequate supply. However, this healing helped me understand even better that Science heals quickly and completely.

(Mrs.) MELODY KING
Beloit, Wisconsin

* Editors' Note: "Accidents are unknown to God, or immortal Mind, and we must leave the mortal basis of belief and unite with the one Mind, in order to change the notion of chance to the proper sense of God's unerring direction and thus bring out harmony.

"Under divine Providence there can be no accidents, since there is no room for imperfection in perfection" (*Science and Health*, p. 424).



Over the years I suffered with a chronic back problem and spent quite a bit of time in bed. During my term as Second Reader in a branch Church of Christ, Scientist, I was healed of the back condition. Since then I have had complete freedom of movement and activity. I believe my desire to be of service, driving forty miles to church to fulfill my obligations, brought this healing.

When I was very new in the study of Christian Science, I read accounts of painless childbirth in the chapter "Fruitage" in *Science and Health* by Mrs. Eddy. And when our second child was due, I fully expected to be free from pain. Although I did not then know how to specifically pray for myself, the small understanding of Christian Science I had gained, plus my trust in God to care for me, proved to be sufficient. The child was born painlessly. This was quite an inspiration to me, since, when our first child was born, I had known nothing of the dominion this Science gives us and had been in labor for over fifteen hours.

When our children were four and two, I returned to college to get my M.A. in playwriting. I had asked permission to write an original trilogy in blank verse, but at that time no one in the university had ever done an original thesis for credit toward this degree. Mrs. Eddy tells us (*Science and Health*, p. 199), "The devotion of thought to an honest achievement makes the achievement possible." Because writing the trilogy seemed a proper course for me to take, I never doubted the acceptance of my proposal, although this took two years.

Two weeks before graduation my plays were accepted, but I was requested to rewrite the introduction. This seemed an almost impossible task, and I felt crushed. Then I started to do some serious reasoning. I had come this far in my work. Could a just God take me part of the way and then leave me? I knew this was impossible, for I was sustained by God's love and could do whatever was needed.

I deeply pondered these sentences (*ibid.*, p. 385): "Constant toil, deprivations, exposures, and all untoward conditions, *if without sin*, can be experienced without suffering. Whatever it is your duty to do, you can do without harm to yourself." This Bible passage was most helpful to me (II Tim. 2:15): "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

I realized I *could* identify myself with God, that He is the divine, eternal, omnipotent Mind and I truly reflect the intelligence of my Father. For almost three days I did little but write, and yet I felt sustained and guided by God all the way. My introduction was accepted less than a week before graduation. Christ Jesus said (Matt. 19:26), "With God all things are possible." Those who are growing in a spiritual understanding of Him are finding proofs of this as they apply Christian Science to their lives.

(Mrs.) ANITA H. ROSENAU
Snowmass Village, Colorado



In August 1978 I lost consciousness while in my home. When I awoke, I could not speak or recognize anyone and was very weak. A relative found me in this condition. She notified others, including a Christian Science practitioner, who came at once to be with me and spent the night in prayer.

The next afternoon I recognized my daughter and the practitioner, and began to repeat "the scientific statement of being" from *Science and Health* by Mrs. Eddy. It begins (p. 468): "There is no life, truth, intelligence, nor substance in matter. All is infinite Mind and its infinite manifestation, for God is All-in-all." I

could also recall the Lord's Prayer. And I was able to eat a little.

The next morning I got up, dressed myself as usual, and went downstairs. My daughter, the practitioner, and I sang hymns from the *Christian Science Hymnal* and read from the Bible and *Science and Health*. The practitioner pointed out that the activity of divine Love in consciousness is the very essence of life, that the divine Mind is the only Mind, and that in my true nature I reflect this Mind. A feeling of confusion left me, and I walked, talked, ate, and spoke normally again, entirely healed. "I shall not die, but live, and declare the works of the Lord" (Ps. 118:17).

Two days later we had our annual family reunion. One hundred seventeen relatives were welcomed to my home, where I enjoyed watching many of them sing, recite, and play music. I am ninety-four years old and grateful to confirm that "to those leaning on the sustaining infinite, to-day is big with blessings" (*Science and Health*, p. vii).

Long ago I was healed during my first visit with a Christian Science practitioner. Since then, as a member of The Mother Church, I have found answers to problems of health and insufficient funds in my daily study of the Bible Lesson in the *Christian Science Quarterly*. No words can express how grateful I am for the many years of comfort and healing that Christian Science has brought me.

EDWARD M. DORSEY
Sykesville, Maryland



As a little girl in a home where no one went to church nor was God ever mentioned, I pored over old Bible pictures. My deep need to know God remained unfulfilled for many years. But when Christian Science was presented to me by a close friend, I borrowed *Science and Health* by Mrs. Eddy from a public library and drank it up like a thirsty child. I never doubted the truth of what I read, no matter how little I understood it. My childlike trust in God has never wavered, and my gratitude for the lifework of our beloved Leader, Mrs. Eddy, is boundless.

As a new student of Christian Science many years ago, I was healed of the smoking habit. This desire left me suddenly when my yearning to be a branch church member became more meaningful to me than the habit. I have also had healings of flu, burns, bee stings, bladder infection, restlessness, and sorrow over past mistakes.

The cherished event of class instruction did much to awaken me to ever-present good. That God satisfies our human needs has been proved to me over and over again. A variety of church appointments required me to overcome timidity and self-consciousness; I am grateful to have served wherever I could.

For two years I had a condition that appeared to be circulatory in nature. Suddenly there would be a high fever and headache, followed by severe symptoms in a leg. I worked with different Christian Science practitioners at various times and was grateful for the support each gave me. Much fear was overcome, and gradually the illness disappeared.

This healing drew me closer to God, as did another that occurred when I was serving my branch church as Second Reader. Sudden, frightening attacks of pain in my back completely incapacitated me. I had to overcome fear that this would happen while I was reading. I had the prayer of a practitioner. She firmly helped me see that the condition had no reality or life of its own. Truly, God is the only Life of man, and man's expression of Life is spiritual, not material. This was another growing time, and a complete healing resulted.

These opportunities to see proof of the allness of God, good, and the utter nothingness of matter, or mortal mind, seemed to be great trials, but in retrospect they have been steppingstones to spiritual progress. I can only say, in the words of the Psalmist (Ps. 145:1, 16): "I will extol thee, my God, O king; and I will bless thy name for ever and ever. . . . Thou openest thine hand, and satisfiest the desire of every living thing." My life, which once seemed so hopeless and sad, has taken on new meaning. Now I look back only to rejoice in my better understanding of God and my relationship to Him and my brother men.

(Mrs.) DONNA E. MCKEARIN
Westport, Connecticut

Christian Science Lectures

Everyone is cordially invited to these free lectures.

‡ Indicates Children's Room available during lectures.

* If details such as time, place, title, or child care facilities are missing from a church's listing, please see local publicity.

ENGLAND

GREATER MANCHESTER—Manchester:

Friends Meeting House, Mount St., 7:30 p.m., Thurs., June 14.‡ "The Key to the Mystery of Creation" (McClain)

NORTHUMBERLAND—Hexham (joint lecture): Hall, Queen Elizabeth High School, 3 p.m., Sun., June 17. "Why Spiritual Healing?" (McClain)

WEST YORKSHIRE—Ilkley: Kings Hall, Station Rd., 8 p.m., Tues., June 12. "The Key to the Mystery of Creation" (McClain)

DENMARK

Århus: Folkebiblioteket, Mølleparken, 8:15 p.m., Thurs., May 17. Danish translation 7 p.m. "Where in the World Is God?" (McClain)

FEDERAL REPUBLIC OF GERMANY

Bielefeld: Hall, Bavink-Gymnasiums, Waldhof 8, 4 p.m., Sun., May 20.‡ In German. "Responding to the Word of God" (Anwandter)

Konstanz: Festsaal, Insel Hotel, 4 p.m., Sat., May 26.‡ In German. "Responding to the Word of God" (Anwandter)

Lübeck: Hall, Katharineums, Königstr. 7-31, 7 p.m., Mon., May 14. In German. "Liberation Through Christ" (Anwandter)

Reutlingen: Hall, Ferd. v. Steinbeis School, Karlstr., 8 p.m., Fri., May 25.‡ In German. "Liberation Through Christ" (Anwandter)

Wolfenbüttel: Hall, Grossen School, Rosenwall 12, 4 p.m., Sat., May 19.‡ In German. "Liberation Through Christ" (Anwandter)

FRANCE

Paris (Third): Salle Gaveau, 45 rue La Boetie, 3 p.m., Sun., May 20.‡ French translation 4:30 p.m. "Where in the World Is God?" (McClain)

SWITZERLAND

Wetzikon: Hall, Kantonsschule Zürcher Oberland, 2:30 p.m., Thurs., May 24.‡ In German. "Responding to the Word of God" (Anwandter)

CANADA AND UNITED STATES

(Week of April 29 to May 5, some earlier dates and a later date)

CANADA

BRITISH COLUMBIA—Vancouver (Second): Prince of Wales Secondary School, 2250 Eddington Dr., 8 p.m., Fri., May 4.‡ "Mind and Man" (Heard)

ONTARIO—Brampton (First, Etobicoke): Central Peel Secondary School, 32 Kennedy Rd., 8 p.m., Tues., May 1.‡ "Dare to Care" (Houston)

London: Carleton Rm., Holiday Inn, City Centre, 299 King St., 8:15 p.m., Mon., Apr. 30. "See It Like It Is" (Houston)

Oshawa: Church, 180 Rossland Rd., E., 8:15 p.m., Fri., May 4. "Dare to Care" (Houston)

Toronto (Fifth): Church, 41 Chatsworth Dr., 8 p.m., Thurs., May 3.‡ "See It Like It Is" (Houston)

UNITED STATES

CALIFORNIA—Banning: Masonic Temple, 131 N. Woodland Ave. and Williams, 3 p.m., Sat., May 5. "Let My People Go" (White)

CALIFORNIA (continued)

Bishop: Masonic Temple, 156 E. Line St., 8 p.m., Thurs., Apr. 26.‡ "Diana or Christ?" (Aghamalian)

Canoga Park (joint lecture): Auditorium, Sutter Jr. High School, 7330 Winnetka Ave., 2:30 p.m., Sun., Apr. 29.‡ Translation for the deaf. "Diana or Christ?" (Aghamalian)

Carmel: Sunset Center Auditorium, San Carlos and Ninth, 5:30 p.m., Mon., Apr. 30.‡ "Finding God's Direction" (Holmes)

Felton: San Lorenzo Valley High School, 7105 Hwy. 9, 2 p.m., Sat., Apr. 21.‡ "Diana or Christ?" (Aghamalian). Note location.

Fremont: Congregational Church, 38255 Blacow Rd., 11 a.m., Sat., May 5.‡ Translation for the deaf. "Finding God's Direction" (Holmes)

Los Angeles (Third): Church, 730 S. Hope St., 2 p.m., Wed., May 2. "Diana or Christ?" (Aghamalian)

Los Angeles (Ninth): Church, 433 S. Normandie Ave., 2:30 p.m., Sun., Apr. 29.‡ (Heard)*

Los Gatos: Church, 238 E. Main St., 8 p.m., Tues., May 1.‡ "Who Runs Your Life?" (Holmes)

Santa Monica: Church, 505 Arizona Ave., 8 p.m., Mon., Apr. 30.‡ "Finding Reality Through Prayer" (Heard)

Seal Beach: Community Church, 13922 Seal Beach Blvd., 11 a.m., Sat., May 5.‡ "Diana or Christ?" (Aghamalian)

Studio City (Thirty-sixth, Los Angeles): Church, 4032 Whitsett Ave., 8 p.m., Mon., Apr. 30.‡ "More than a Superstar" (Aghamalian)

Sunnyvale: Community Center Auditorium, 550 E. Remington Dr., 8 p.m., Thurs., May 3. "Finding God's Direction" (Holmes)*

Vallejo: Church, 733 Kentucky St., 8 p.m., Tues., Apr. 17.‡ "Finding Reality Through Prayer" (Heard). Note location.

HAWAII—Kauai, Lihue: Public Library, 4344 Hardy St., 8 p.m., Mon., May 14. "Get Your Life in Balance" (Driver)

ILLINOIS—Canton: YWCA, Avenue A and W. Chestnut, 3 p.m., Sun., Apr. 29. "The Spiritual Basis of Health" (Ferris)

Dixon: Church, 321 W. Second St., 8 p.m., Mon., Apr. 30.‡ "Have You Found Yourself?" (Alton)

Edwardsville: Church, 317 N. Buchanan, 8 p.m., Thurs., May 3.‡ "God, You, and the Kingdom of Heaven" (Pickett)

Evanston (Second): Evanston Theatre II, 1716 Central St., 12 noon, Sat., May 5. "God, You, and the Kingdom of Heaven" (Pickett)

Northbrook: Northbrook Jr. High School, Maple Ave. off Waukegan Rd., 8 p.m., Tues., May 1.‡ "Individualizing God's Power" (Pickett)

Palatine: Theatre, Sundling Jr. High School, 1100 N. Smith St., 8 p.m., Mon., Apr. 30.‡ "The Search for Life" (McGrew)

Rockford: Church, 4555 Spring Creek Rd., 8 p.m., Fri., May 4.‡ "Can I Truly Be Myself?" (Henniker-Heaton)

Villa Park: Church, 400 S. Summit Ave., 8 p.m., Fri., May 4.‡ "God, You, and the Kingdom of Heaven" (Pickett)

Winnetka: Church, 440 Ridge Ave., 3:30 p.m., Sun., Apr. 29.‡ "The Search for Life" (McGrew)

INDIANA—Hobart: Church, 305 E. Sixth St., 3 p.m., Sun., Apr. 29.‡ "God, You, and the Kingdom of Heaven" (Pickett)

La Porte: Church, 1008 Michigan Ave., 8 p.m., Tues., May 1. (Alton)*

IOWA—Dubuque: Church, Ninth and Bluff Sts., 8 p.m., Thurs., May 3.‡ (Henniker-Heaton)*

Fort Dodge: Church, Sixth Ave., N. and Twelfth St., 2:30 p.m., Sat., Apr. 21. "The Life That Is Worth Living" (Henniker-Heaton)

KANSAS—Junction City: Church, Fifth and Jefferson, 8 p.m., Tues., May 1. "Ethics for Today" (Ferris)

Wichita (Second): Century II Theatre, 225 W. Douglas, 4 p.m., Sat., May 5.‡ "Reality: Matter or Mind?" (Ferris)

CHRISTIAN SCIENCE SENTINEL

LOUISIANA—Baton Rouge (First): Holiday Inn South, I-12 and Airline Hwy., 8 p.m., Fri., May 4.‡ "Safe in God's Care" (Williams)

Mandeville (Society, Covington): Causeway Cinema, Causeway Blvd., 11 a.m., Sat., May 5.‡ "Who Is Making Your Decisions?" (Williams)

MARYLAND—Bel Air: Vo-Tech Cafeteria, Harford Community College, 401 Thomas Run Rd., 3 p.m., Sun., Apr. 29. "There's Only One Real Ego" (Correll)

MICHIGAN—Muskegon: Church, 280 W. Muskegon Ave., 8 p.m., Mon., Apr. 30.‡ "God, You, and the Kingdom of Heaven" (Pickett)

Three Rivers: Three Rivers Jr. High School, East M-60, 8 p.m., Thurs., May 3.‡ "Have You Found Yourself?" (Alton)

MINNESOTA—Bloomington (Seventh, Minneapolis): Penn Jr. High School, 2501 W. 84th St., 8 p.m., Tues., Apr. 24. "The Life That Is Worth Living" (Henniker-Heaton). Note location and change of date.

MISSISSIPPI—Jackson: Church, 755 Riverside Dr., 8 p.m., Thurs., May 3.‡ "Safe in God's Care" (Williams)

MISSOURI—Kansas City (First, North Kansas City): Centre Theatre, 408 Armour Rd., 11 a.m., Sat., Apr. 28.‡ (Williams)*

NEBRASKA—Beatrice: Church, 800 Ella St., 8 p.m., Fri., May 4.‡ "The Spiritual Basis of Health" (Ferris)

Hastings: 8 p.m., Thurs., May 3.‡ "Reality: Matter or Mind?" (Ferris)*

NEW JERSEY—Jersey City: Church, 154 Harrison Ave., 3 p.m., Sat., May 5.‡ "Eternity Now" (Fleming)

Ledgewood (First, Dover): Holiday Inn, Rte. 46, 8 p.m., Thurs., May 3.‡ "Eternity Now" (Fleming)

Morristown: Church, Morris St. and Washington Hdgrs., 8:15 p.m., Tues., May 1.‡ "The Language of Soul" (Clarke)

Mountain Lakes: Mon., Apr. 30. "There's Only One Real Ego" (Correll)*

Pompton Lakes: Church, 243 Hamburg Tpk., 8:30 p.m., Tues., May 1.‡ "Visibility Unlimited" (Robbins)

Princeton: John Witherspoon School, Walnut Ln., 8 p.m., Mon., Apr. 30.‡ "The Language of Soul" (Clarke)

Union: Church, 941 Caldwell Ave., 3 p.m., Sun., Apr. 29. "Freedom to Be Yourself" (Robbins)

West Long Branch (First, Red Bank): Pollak Auditorium, Monmouth College, Norwood Ave., 8:30 p.m., Mon., Apr. 30. "Visibility Unlimited" (Robbins)

NEW YORK—Bay Shore: 8:30 p.m., Tues., May 1.‡ "Eternity Now" (Fleming)*

Bronx (Sixteenth): Church, 3170 Third Ave., 7:30 p.m., Fri., May 4.‡ "The Spiritual Viewpoint" (Correll)

Brooklyn (First): Church, 156 Sterling Pl., 7:30 p.m., Tues., May 1.‡ "Evil: Its Nature and Demise" (Spencer)

Flushing: Church, 144-27 Sanford Ave., 3:30 p.m., Sun., Apr. 29.‡ "Eternity Now" (Fleming)

Glen Cove: Church, Dosoris Way and Oak Ln., 8:30 p.m., Fri., May 4.‡ "Eternity Now" (Fleming)

Hartsdale (joint lecture): Hartsdale Cinema, 395 Central Park Ave. (near White Plains), 11 a.m., Sat., May 5.‡ "The Language of Soul" (Clarke)

Hudson: Church, 64 Green St., Sat., May 5.‡ "Mary Baker Eddy's Challenge to Materiality" (Spencer)*

Huntington: Church, 449 Main St., 8:30 p.m., Mon., Apr. 30.‡ "Eternity Now" (Fleming)

Liberty: Church, 112 Buckley St., 8 p.m., Thurs., May 3. "Freedom to Be Yourself" (Robbins)

New York (Eighth): Church, 103 E. 77th St., 8 p.m., Thurs., May 3.‡ "The Language of Soul" (Clarke)

Northport: Church, 55 Laurel Ave., 8 p.m., Fri., May 4.‡ "The Language of Soul" (Clarke)

Pleasantville: Church, 219 Bedford Rd., 8:15 p.m., Thurs., May 3.‡ "Evil: Its Nature and Demise" (Spencer)

Port Washington: Church, 2 Beacon Hill Rd., 3 p.m., Sun., Apr. 29.‡ "The Healing Method of Christian Science" (Spencer)

NEW YORK (continued)

Scarsdale: Church, 46 Fox Meadow Rd., 3 p.m., Sun., Apr. 22.‡ "The Science of Christian Healing" (Hubbell)

Schenectady: Church, 1215 Union St., 8:15 p.m., Fri., May 4.‡ "Evil: Its Nature and Demise" (Spencer)

Tonawanda: Church, 445 Delaware St., 1 p.m., Sat., May 5.‡ "Dare to Care" (Houston)

Westbury: Church, 190 Ellison Ave., 8:30 p.m., Mon., Apr. 30.‡ "Evil: Its Nature and Demise" (Spencer)

White Plains: Church, 34 Maple Ave., 8:15 p.m., Fri., May 4.‡ "Freedom to Be Yourself" (Robbins)

OKLAHOMA—Oklahoma City (Second): Hilton Inn-Airport West, I-40 and Meridian, 8 p.m., Mon., Apr. 30. "Safe in God's Care" (Williams)

OREGON—Astoria: Church, 632 Eleventh St., 3 p.m., Sat., May 5.‡ "Life Without Lack" (Mondino)

Coos Bay: Neighborhood Facility Bldg., 250 Hull St., 3 p.m., Sun., Apr. 29.‡ "Life Without Lack" (Mondino)

Corvallis: Crescent Valley High School, 4444 N.W. Highland Dr., 8 p.m., Mon., Apr. 30.‡ "Life Without Lack" (Mondino)

Hermiston: Multipurpose Rm., Hermiston High School, S. First and Highland Ave., 8 p.m., Thurs., May 3.‡ "Life Without Lack" (Mondino)

McMinnville: 8 p.m., Tues., May 1.‡ "Life Without Lack" (Mondino)*

Portland (Twelfth): The Village Theater, 1800 N.E. 122nd Ave., 12 noon, Sat., May 5. "No, You're Not Trapped!" (Leever)

The Dalles: Church, 701 Washington St., 8 p.m., Thurs., May 3.‡ "No, You're Not Trapped!" (Leever)

PENNSYLVANIA—Lansdowne: Twentieth Century Club, 84 S. Lansdowne, 3:15 p.m., Sun., Apr. 29. "The Language of Soul" (Clarke)

Pottsville: Church, 615 W. Market St., 8 p.m., Tues., May 1.‡ "There's Only One Real Ego" (Correll)

TENNESSEE—Memphis (joint lecture): First Church of Christ, Scientist, 458 N. Perkins Rd., 12 noon, Sat., Apr. 14.‡ "The Life That Is Worth Living" (Henniker-Heaton)

TEXAS—Houston (Seventh): Galleria Plaza Hotel, 5060 W. Alabama, 3 p.m., Sun., Apr. 29.‡ "Quit Conspiring Against Yourself!" (Leever)

WASHINGTON—Bellingham: Little Theatre, Sehome High School, 2700 College Pkwy., 3 p.m., Sat., May 5.‡ "Claim Your Real Inheritance" (Tuttle)

Vancouver: 8 p.m., Fri., May 4.‡ "Quit Conspiring Against Yourself!" (Leever)*

WISCONSIN—Appleton: Church, 320 N. Badger Ave., 3 p.m., Sun., Apr. 29.‡ "Can I Truly Be Myself?" (Henniker-Heaton)

Madison (Second): Howard Johnson's Motor Lodge, 525 W. Johnson St., 8 p.m., Tues., May 1.‡ "The Life That Is Worth Living" (Henniker-Heaton)

Neenah: Church, 227 E. Wisconsin Ave., 8 p.m., Thurs., May 3. "The Search for Life" (McGrew)

Portage: Church, 417 W. Wisconsin St., 3 p.m., Sat., May 5.‡ "Your Unlimited Opportunities" (McGrew)

Racine: Church, 402 Ninth St., 3 p.m., Sun., Apr. 29.‡ "Have You Found Yourself?" (Alton)

Sheboygan: Church, 2512 N. Ninth St., 8 p.m., Fri., May 4.‡ "Your Unlimited Opportunities" (McGrew)

Stevens Point: Holiday Inn, Hwy. 51, 8 p.m., Mon., Apr. 30. "The Life That Is Worth Living" (Henniker-Heaton)

West Allis: Church, 1610 S. 81st St., 8 p.m., Tues., May 1.‡ "The Search for Life" (McGrew)

WYOMING—Casper: American Rm., Ramada Inn, I-25 and Center, 8 p.m., Mon., Apr. 30.‡ "No, You're Not Trapped!" (Leever)

[These lectures are given by members of the Board of Lectureship of The Mother Church, The First Church of Christ, Scientist, in Boston, Massachusetts, U.S.A.]

THE CHRISTIAN SCIENCE TEXTBOOK

Science and Health with Key to the Scriptures by Mary Baker Eddy is the textbook of Christian Science. It is available in English, in English-Braille, and in Danish, Dutch, French, German, Greek, Indonesian, Italian, Japanese, Norwegian, Polish, Portuguese, Russian, Spanish, and Swedish. It may be obtained from any Christian Science Reading Room, or ordered directly from MISS FRANCES C. CARLSON, Publisher's Agent, One Norway Street, Boston, MA, U.S.A. 02115.

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Members of The Mother Church are invited to write articles and poems for the periodicals. Convincing testimonies of healing are also welcomed from members, as well as from those who have not yet joined The Mother Church.

Specific guidelines may be obtained by writing The Christian Science Publishing Society, Journal, Sentinel, and Herald Editorial Department, One Norway Street, Boston, MA, U.S.A. 02115. Manuscripts should be sent to the same address.

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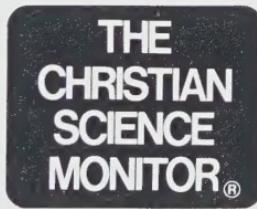
"I will sing of mercy and judgment"

Ps. 101:1

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To learn more of Christian healing

The Bible shows us that God heals, not only human relationships but also physical difficulties. Jesus and his disciples practiced Christian healing. And each of us can learn how to do this as we carefully study the writings of Mary Baker Eddy.



You can look up references to spiritual healing in the *Concordance to the Writings of Mary Baker Eddy*. Appendix A in the Concordance to *Science and Health* will lead you to paragraphs with marginal headings which include the word "healing."

A similar appendix in the Concordance to Mrs. Eddy's other writing will direct you to whole articles on such topics as "Christian Science Healing," "Healing Sickness and Sin," "Mental Practice," and so on.

The librarian at your nearby Christian Science Reading Room will be glad to help you in your study. The Reading Room has the books you need.

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